decreases the harvests decline. However, these are secondary factors in abandonment of caingins, according to the people. The average caingin is not cultivated long enough to permit the soil to deteriorate to the point where yields are uneconomic. 241

The associated rites of caingin planting are like those used in the lowland rice and corn fields and will be discussed later. One caingin farmer said he never had held a planting ceremony until one year his corn was ruined by dalabdab, a disease that turns the corn leaves variegated colors. He harvested no corn, so the following year he began a planting rite suggested by friends.

Caingin Pests

Wild pigs and monkeys are a serious problem for most caingin farmers. Many caingins are surrounded with sturdy bamboo fences that take considerable time to build to keep out the marauding pigs. Flimsy "watch houses" frequently are built in the caingins; the cultivator or a member of his family then stays to protect the crop from the pigs and monkeys. There are no magical rites to protect a caingin from wild pigs. One informant laughingly replied when questioned about this matter that the "best way to protect your caingin from wild pigs is to use a shot-gun." Unfortunately, few farmers own guns. [417]

Some caingins have a wild pig trap called balatki. A small opening is made in the fence surrounding the caingin and a taut vine is stretched across the entrance. 241 224

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An old male informant from Tanjay poblacion said here many people put charcoal from the stove, red pepper and kalamongay leaves in the first three corn hills. This mixture is placed in the hills with closed eyes while the three hills are covered with a coconut shell. Such a lihi prevents stray chickens from finding the hills and scratching for the seeds. Charcoal and red peppers prevent insects from eating the seed corn while kalamongay makes the corn easy to husk. Kalamongay is a small tree whose leaves are eaten as greens, and easily stripped from their branches. While some items of the Tanjay lihi are different, the same principle of imitative magic exists.

Caring for the Corn Fields

[417] •

Sometimes new fences are built before the corn fields are planted; however, it is difficult to push the sharpened poles into the ground before the rains. For this reason most of the people wait until after the planting to repair or build new fences. The old fences are repaired by adding newly split bamboos that are tied to the bamboo posts with rattan or sig-id. Building a new fence is time-consuming; the materials must be obtained from the hills and brought back to the barrio. Each year the people must travel farther to get rattan and sig-id.

The construction of fences depends on the risk of animals getting into the planted fields. Fields located along the base of Barrio Caticugan's bluff are invariably

its better roads to Siaton, would seem to indicate that guhang-making diffusion came from the east not the west. Yet many of the older people insisted that Siatonites first learned to make guhang from residents of Tolong.

There is little folklore concerning the buri. Some barriofolk tell a story that explains how they first learned to make guhang. One day a tall buri was felled by a typhoon. While cutting the tree to remove it from the field the men noticed sap running from the fresh cuts. They drank some of the sap, discovered its pleasant taste, and reasoned how much more sap they could collect from a living buri. So they started to make guhang.

In selecting a buri, the mananguete prefers a palm which is 25 to 30 feet tall. Buri palms that are either too short, young or old do not give as much sap as those that are "just right." When the stems of the fronds of a buri radiate counter-clockwise around the bole and the fronds droop downward, the palm is thought to be especially well-suited for producing large quantities of fine-flavored sap.

Once the tree has been chosen the mananguete climbs to the top on a bamboo ladder. This ladder is a long bamboo with the branches trimmed so short stubs remain as steps. Often the upper third of the ladder has removable pegs; when the owner is not obtaining guhang he removes the pegs as he descends. This makes it difficult for others to take any guhang during his absence.

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A general pattern does appear, however; the barriofolk more often have domestic altars in their dwellings, of various degrees of elaborateness. These altars are less popular among many of the poblacion principalia (who are Catholics); their popularity and frequency increase in homes of the urban wealthy. Some city homes I visited had a separate room that was a place of worship, a sanctuary with expensive religious pictures and elaborate figures of saints and the Holy Family. The nearness of the local church may account for the decline in number of altars in Siaton poblacion.

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Kitchen equipment normally includes the large clay water jar and a dirt and ash-floored cooking platform or hearth (dapog). The small clay pot rests (hornos) cost fifteen cents and are put on the hearth; they resemble the Japanese shichirin. While most barriofolk now use the horno some still cook by setting pots on three stones placed in a triangular position and known as sug-ang.[8] This was the old way of cooking before the horno's introduction. Every kitchen has a few cooking pots. More people are buying iron kettles for cooking. Pot rests (balanka) are made of rattan or corn cobs. (See Plate LVIII.)[1]

[417]

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[8] There are a number of riddles concerning the sug-ang.
"Three brothers have but one name." (Bicol)
"What are those three houses facing each other that cannot be burned?" (Igorot)
The answer to both is sug-ang. Buaken, op. cit., pp. 348-50.

1 [See p. 658, cat. 417 -- Analyst]

Plate LVIII

KOLON RESTS (BALANKA)
Scale: 1" = 1"

20: Hart E-5 (1951) 1954 OA1 Philippines Cat.
Central Bisayan OA14

p. 658

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